

JEW AND CHINAMAN

BY WILLIAM TRANT

THE Jew is a peculiar person, so is the Chinaman; and the peculiarities of the two races are not similar, but diverse. The Jews were ever wanderers on the face of the earth, and scattered so effectually that ten of the twelve tribes wandered out of existence. The Chinese, on the other hand, kept themselves within the four limits of their empire until white people forced a way through, out of which Chinamen go to all the countries of the world. The Jews, in their past, with a warrior God, were ever fighters, extending conquests and meeting reverses, as things happened, to and from every point of the compass. The Chinese fought nobody but themselves and always in their own country. In modern times this state of things is reversed. The Jews, no longer a nation, fight no one nor are ever likely to. China, consolidating into a powerful empire, has learned a lesson in fighting from the Japanese and is now ready to fight anybody.

Another dissimilarity is worth noting. The Jews have been persecuted as no other people were ever persecuted. "Suffrance is the badge of all our tribe," said Shylock, and he spoke truly. England set the pace, and when persecution had spent its fury and could do no more, their long agony was ended by expulsion from the realm. Other countries followed suit. The Jews were cut off from their fellow-citizens and were forbidden to marry except under restrictions designed to check the growth of the Jewish population; statute after statute hemmed them in, and they were excluded from all political power and their civic rights were of the scantiest.

Such persecutions (by others than themselves) have not fallen upon the Chinese—not yet, for there has hardly been time since the way was opened into the empire. But the white

people are beginning the process, and it is noticeable that the incipient persecution of Chinamen is confined to colonies and new communities. The peoples, young and inexperienced, are narrow in their sympathies and have not yet sufficiently realized the causes of the fall and ruin of nations and empires. Hence at San Francisco, Vancouver, and elsewhere the Chinese are subjected to a heavy import tax and are excluded altogether from some places in the southern seas. In British Columbia and Saskatchewan they are denied the franchise (as the Jews were everywhere at one time), and are otherwise hampered and harassed. Such legislation is cowardly and must make an unfavorable impression upon a race so sensitive that they are ever ready to discover the profoundest gratitude for the smallest favors. The United States recently refunded to China the surplus of the indemnity fund connected with the Boxer losses. China shows her appreciation of this act (which, after all, was but one of common honesty) by sending a hundred students every year to be educated in American universities. The thin edge of persecution of Chinese then has been inserted into our legal code, and Frank Oliver, a former Canadian Cabinet Minister, did his best to drive it home by means of legislation.

It is well to notice the consequences of such persecution. Taking the Jews first, it is learned that, harassed and hindered from every direction, they found themselves obliged to rely upon their own resources and ingenuity. Every man's hand being against them, they devised means of effectively turning their hands against every man. They early perceived the power of wealth and contrived means to secure so potent an instrument, and from the beginning accumulated money and quickly developed into capitalists. The Jews are now the financiers of the world. Cabinet ministers cannot arrange a budget without consulting Jews, for they govern the money market; a triple alliance cannot be made without the three sovereigns each summoning a Jew to their council; they are the power behind every throne in the world. As Lord Macaulay wrote: "The scrawl of a Jew on the back of a piece of paper may be worth more than the word of three kings or the national faith of three new American republics." In short, the deprivation of political and civil rights has not prevented the Jews from possessing political power and civil influence. They possess

the power and the influence, and so long as they are allowed to accumulate large fortunes they must possess them. Where wealth is, there must power inevitably be.

Will it be the same with the Chinese? Hitherto people have imagined that because the Chinaman is an Oriental, therefore he is a dullard. There could not be a greater mistake. China has a history, and if that history discover one thing clearer than another it is that the Chinese are gifted with perspicacity in a greater degree than is any other nation. In shrewdness they excel the Jew, in cunning the Yankee. Like the Hebrew, too, they amass wealth and show business acumen not excelled anywhere by anybody. White-faced nations are but just beginning to realize this, and the Chinese are only just beginning to allow them to realize it. The Chinaman, as the Jew, has discovered that where wealth is there also is power, and he is rapidly becoming wealthy, so that the position of the Jew as arbiter of the world's affairs is being threatened by the Chinaman. What cares he for import taxes, deprivation of voting, social disabilities, and all the other restrictions to which he is subjected? He knows that dollars shall sweep them all away whenever he elects to exert their influence. When he sees Jews (and others) with seats in the British House of Lords that within recent years have been bought in every sense but the technical sense; when he knows that to locate a provincial capital a legislature is bought in every sense, including the technical sense; when he realizes that a Montreal grafter will prefer a dollar from a Chinaman to ninety-nine cents from a Canadian—when he knows and remembers these things (and he does know and remember them), he smiles at acts of Parliament to impede his movements and at the thousand and one petty annoyances concocted for his discomfort, as he would at the efforts of Mrs. Partington to set back the Pacific with a mop. The Chinaman is the coming Jew.

If Canadians or Americans do not desire Chinamen within their gates, there is a method of excluding them less insulting than that which now obtains. If it be desired to keep Chinamen out of Canada or any other country, let no one employ them either here or elsewhere, and they will not come here or go there. If they are employed in any country, they are needed in that country. Chinamen will not come to Canada unless Canadians employ them. If, too,

Canadians desire to employ them and are prevented from or harassed in employing them, it is a direct and unjustifiable interference with the boasted liberty of the Canadian subject.

When the objections to Chinese immigration are examined they do not seem weighty, as indeed do the objections to the coming of all so-called "undesirables." It is urged, for instance, that the Chinaman does not come to stay, but to make what he can and then—home again. The statement is not altogether true, but, were it so, is that not precisely what Lord Strathcona, Lord Mount Stephen, and some scores of others have done, and the process is still going on? Again it is said that Chinese cheap labor supplants the white laborer and throws him out of work. Is that not precisely what machinery does and what it is the mission of machinery to do? The whole history of immigration shows the fallacy that underlies the theory of "undesirables." The Mennonites were undesirables in Russian eyes, and yet they laid the foundations of the wheat trade of Odessa. The refugees to England from persecution in the Netherlands were regarded more meanly than to-day are the Galicians by some people in Canada. They were not allowed to enter towns, as being unfit for respectable company, but had to live in camps afar off. Yet they produced a stalwart race of workers from which many a British artisan that voted for Lloyd-George's budget is proud to be descended. The Flemings, too, were similarly regarded, and yet they introduced the manufacture of worsted into England and established the city of Worcester. The history of the Spitalfield silk-weavers and that of the potteries tell a similar story.

To some persons history has no teaching or warning, experience no lessons. Mr. Frank Oliver, Canada's ex-Minister of the Interior, whose pen and tongue have alike ever been devoted to an enlightened and broad-minded liberalism, has views amazingly distorted on the question of "undesirables." A few years ago, writing of the Doukhobortsi, he said: "They have shown themselves to be nuisances, personally, socially, and politically. Such people as these this country has no use or room for." Language of this kind indicates a lamentable incapacity to appreciate the teachings of history or to learn by experience. The Doukhobortsi are not the first persons that have behaved in eccentric fashion.

I read in history as follows: "The early Quakers were, indeed, a sore trouble to all decent communities. Some of them went abroad stark naked 'for a testimony.' . . . A woman presented herself in this state before the Protector in Whitehall Chapel, and the same thing was done in America." England with Oliver-like zeal drove these people out of her borders. It would have been better had she treated them as Canada treats the Doukhobortsi. England lost a community the mere remnant of which produced a Bright and a Cobden. The Quakers went to Massachusetts, but there were Frank Olivers there even then. Amid wholesale cruelties she drove the Quakers from her. Neither England nor Massachusetts gained anything by their dungeons and torturing-irons. The red-skinned worshipers of Manitou showed more of the love that is the corner-stone of our faith than did the Puritan Fathers who had themselves "been persecuted by an intolerant church and government 'for conscience' sake"; and amid kindly savages our Quaker friends established Pennsylvania and built Philadelphia." England lost by this transaction and this continent gained, and we do not read that these Quakers "have shown themselves to be nuisances, personally, socially, and politically," and that "such people as these this country has no room or use for." The matter in a nutshell is that the Doukhobortsi are behind the civilization of the day, just as the early Christians and the early Quakers were behind the civilization of their respective periods. The wise policy is to bring them into line with twentieth-century ideas and not to call them names and push them aside. Their fanatical follies vanish in a generation. This digression is to show the folly in and fallacy of the "undesirables" theory. Incidentally it tells us more, and not even the follies in a state of nudity, the peculiar vagaries, the maniacal derangement of the Doukhobortsi have any counterpart among the Chinese. They do none of these things; on the contrary, they have a clean record so far as the police court is concerned. Neither Canadian nor British nor any other race in the Dominion figure less in the criminal statistics than do the Chinese.

But, say the detractors of the Chinese, they will not, cannot assimilate, and are, therefore, undesirable citizens. Is this so? Can they not assimilate, and if they cannot or will not, does it matter? The parallel instance usually

quoted is that of the negro in the Southern States of the American Union. Mr. Bryce, in his book on the *American Commonwealth*, says the negroes are "unabsorbed and unabsorbable," but immediately (unwittingly, doubtless) he gives a reason for the delusion that is quite apart and distinct from racial or ethnological reasons. There are statutory prohibitions against intermarriage of blacks with whites, and persons in Maryland have been convicted and punished for breaches of the statutes. So far, therefore, from the negro being unabsorbable, contamination by his absorption is the one thing dreaded, or surely legislatures would not enact measures to prevent its happening. In other words, the negro and the white would assimilate but for the law that prevents them. It might be the same with the Chinaman. There are no physiological or psychological difficulties in the way. The Manchus were

"originally far nearer the European than the Chinaman; and if ages ago he had only moved west instead of east he would doubtless now be mixed unrecognizably with his cousins in the extreme southeast of Europe."

It is not difficult to show that we, too, have Aryan blood in us, and there is abundance of Tartar blood now developing the plains of Saskatchewan and Alberta. Mr. Frank Oliver may not like the picture, but he and Li Hung Chang are cousins.

But why should the improbability or inexpediency of assimilation make any difference respecting the Chinaman's position as a citizen? There is no difference as far as Jews and negroes are concerned. Chinese might, indeed would, become good Canadian or American citizens without being absorbed or without absorbing. Mr. Bryce, in his work already mentioned, does indeed say:

"Whoever examines the records of the past will find that the continual juxtaposition of two races has always been followed either by the disappearance of the weaker or the intermixture of the two"—(vol. ii, p. 514.)

Surely this is either a slip or Mr. Bryce is thinking of the ultimate intermingling of all the races of the world. The example of India proves quite the contrary. In that country there are British, Chinese, Hindoos, Mussulmans, Parsees, and a score of others keeping to their respective customs, their own religions, not intermarrying, and each maintaining a racial exclusiveness. Yet they obey the same laws, are citizens of the same country, subjects of the same sov-

ereign. Something similar obtains in Transylvania, where are Saxons, Magyars, and Roumanians, and it is not unduly stretching the point to refer to the French and the other nationalities in Canada, and it is difficult to see what harm the addition of a few thousands of useful Chinamen would do to the negroes, the Galicians, the Doukhobortsi, the Servians, and the Roumanians already enjoying the rights and privileges of full Canadian citizenship.

People are too apt to regard Chinese as barbarians, although every school-boy can tell us that they have the oldest history in the world. It is no exaggeration to say that many of the most important inventions the world has known, many of the greatest social, moral, and political reforms, have either been copied from or anticipated by the rulers and statesmen of China. The waters of the Deluge could hardly have subsided when the yellow empire began, fire was discovered, iron found by its first ruler, and the sciences of botany and chemistry so far advanced as to be applied to the cure of disease. About the same time silk manufactures and old-age pensions were established twenty centuries before they were introduced into Europe. The temperance movement, not yet a century old with us, was inaugurated in China over two thousand years ago, and the unlucky discoverer that an intoxicant could be got from rice was banished in disgrace. At the same time government based on the popular will, with the all-men-equal doctrine, was inaugurated. Seven hundred years before Christ federal government was advocated. Of inventions and utilities, gunpowder, glass, the mariner's compass, writing-paper, public libraries, and porcelain were old before Christ. The engineering works of China, roads, suspension bridges, canals, and aqueducts awaken to-day the admiration of the expert engineers of America. Printing was discovered nine hundred years before it was known in Europe; and in the eighth century the *Peking Gazette* and the first college in the world were established, both of which are in existence to-day. Even socialism was not forgotten by China of old. It was not Lloyd-George or John Burns, but Wanganchi, a statesman in the reign of Chintsong, about A.D. 1000, who declared that

"the State should take the entire management of commercial industry and agriculture into its own hands, with the view of succoring the working classes and preventing them being ground to dust by the rich."

An obvious retort to what is above written is that whatever the Chinese have been in the past they are now an inferior race and unfit for western civilization. This, however, is but a retort and not a reply. When did the deterioration begin and in what does the unfitness consist? Persons who know China and the Chinese do not speak of any degeneracy: quite the contrary. In Singapore there are only 3,000 Europeans, including half-breeds, and there are 87,000 Chinese. The latter are the bankers, merchants, lawyers, doctors of the island. They are, too, the school-teachers, and there is the unique state of affairs of British children being taught by Chinese teachers. In Shanghai Chinamen are as good and efficient members of the legislative council as is anybody. Indeed, it may be boldly said that everywhere, when not oppressed, harassed, and persecuted, they are equal to any others. Even in colonies and new countries that "keep them out" they assert themselves in a way that shows no inferiority.

An important matter to remember is that China never sought western civilization. It was thrust upon her and is being thrust upon her now. Says a high authority:

"The deep feeling of the Chinese people has always been to be left alone in peace to pursue the even tenor of their way"—(*Life of Sir Robert Hart*, p. 221).

It may be all very well for us Westerners to wrap ourselves in our own conceit and say that because China did not at first appreciate our railways, telegraphs, and telephones, therefore they are dullards. It is a mistake to suppose that a civilization, because it is different from ours, is consequently inferior to ours. If four hundred millions of people say they do not want or desire western ideas, having abundance of their own, why should we force our notions upon them, especially as the only object is our own arrogant selfishness? We wish for or need their teas and silks, and we deny their right not to sell to us; and when we do buy we deny their right to come to us for payment, except under insulting restrictions. We send our battle-ships, battalions, and Bibles to force our methods upon them, and then we think they ought to be thankful for the western blessings to which we have introduced them. But they are not thankful. Yung Ching asks us: "What would you say if we were to transport ourselves to Europe and to act there as

you have done here? Would you stand it for a moment?" As a matter of fact, even now the Chinese would like us to leave: they know we are only in their country to exploit it. Minister Wen Hsiang said to Sir Robert Hart: "We would gladly pay you all the increased revenue you have brought us if you foreigners would go back to your own country and leave us in peace, as we were before you came." With China the dollar is not omnipotent. Ethics counts for something.

The awakening of China, then, is entirely due to the policy of the white people toward the country and their actions within it. Whether the result shall be a "yellow peril" depends also entirely upon the policy and actions of the white people in the future. There is no "white man's burden" about the matter unless the white man himself makes it a burden. England and the United States are spending \$10,000,000 yearly in sending missionaries to China to teach its people that they are equal to all other people, as good as any other people, as dear in the sight of God as all other people: that is to say, in heaven, but not in Canada or the United States.

China, I repeat, is assimilating western customs, ideas, and civilization generally. It may be a bitter pill to swallow, but she is doing it as a matter of prudence and precaution. She has established a complete system of education from the kindergarten to the university on the English plan; her young children are flocking by hundreds of thousands to schools of western learning. A postal service has been established with remarkable rapidity; telephones, telegraphs, and railways are spreading faster than in any other country; and commerce, manufactures, and every department of human activity are throbbing with the impulse of a new life. China, always rich in agriculture and minerals, is developing her resources by western methods. Cotton-mills and steel-mills are multiplying to such an extent as to threaten the supremacy of England along these lines. Truly, China is learning much from the white man. What is to be the result—peril or peace? This depends upon the white man; the Chinese are peace-loving, but they are proud; they desire no aggrandizement of empire, but they claim the freedom an Englishman, a Canadian, or an American claims—*viz.*, to go where he likes and when he likes.

Contact between the East and the West is inevitable; it

is close at hand. Is it to be a friendly contact or a conflict with blood and iron? That is the question. The asking it is preparatory to a feature in the awakening of China not above mentioned. Many centuries ago China invented gun-powder to force from her rocks their hidden treasures. The white man has taught her another use for the explosive. How will she use the information? The Chinese are a quarter of the world's inhabitants; compact, united, harmonious, imperial. The inventor of standing armies many centuries ago, China will have next year an army of four millions of soldiers, or more than the combined armies of the British Empire, Germany, France, and the United States, and the soldiers are real soldiers. General Gordon, Lord Wolseley, General Ian Hamilton, and many others testify that the Chinese soldiers are equal to any others and not to be surpassed as artillerymen. China is arming quietly, steadily, and mechanically. She is drilling carefully, far-seeingly, patiently, and with an entirely new spirit. She is building arsenals. One of them at Hanyang is manufacturing 50 Munro rifles and 25,000 cartridges every day, and 100,000 shells a year. Four years ago she had 464,000 rifles and 1,058 cannon, and the manufacture is going on and other arsenals are being built. The latest news is that China is adopting the German plan of conscription. Should this be achieved, China will have an army of sixty millions of soldiers. It is also said she is anxious to engage the services of some leading British or American general to organize her military system. I hope something in this direction will take place, believing that it will tend to make the coming contact one of friendliness and to the common advantage.

What does all this preparation mean? Let us look into ourselves a little. The white man laughed at the yellow man and sent him battle-ships, battalions, and Bibles. Suppose the yellow man copies our morality and our example and comes to Vancouver and San Francisco with his battalions and battle-ships and millions of brave soldiers armed with the best arms the world can produce, what then? A simple sum in proportion shows that if the Chinese lost every battle and had killed ten men for every one they killed they would have a strong and powerful army long after the allied armies of England and the United States were exhausted. No wonder people talk of a yellow peril!

Such a disaster cannot come just now because China has

no fleet. China never dreamed of battle-ships until the white man introduced them to her notice, and now China is organizing a navy with marvelous rapidity. Battle-ships, cruisers, gunboats, torpedoes are being built; a force of marines is being organized; naval bases are being established; dock-yards constructed, naval schools instituted, and there is a Board of Admiralty on the white man's plan. The weak point in China's strength shall shortly disappear. Such a people with such an army and a navy in keeping could sweep away any likely combination arrayed against her if she once turned her force to conquest and destruction.

The question is, What are we to do about it? So far as respects the Jews the matter is settled; they forced a settlement by their wealth, ingenuity, and persistency. They are now as other people, except an occasional recrudescence of medieval intolerance toward the poorest classes of Jews in some of the countries of eastern Europe. The Jews have survived one empire after another of their oppressors, but have never had an empire of their own. If success has attended their efforts with all their immiscibility, a character so unattractive, even repellent, their shortcomings even in righteousness, and their insignificance in everything else, without poetry, without science, without art, and without character, what shall be the result with the Chinese, with their intense solidarity, their marvelous industry, with faith in their new destiny, with a history, literature, and science that are and have ever been the wonder of the world?

China cannot be kept bound in her geographical empire forever. The history of the world shows the fatuousness of the notion. Nor will the overflow be across the plains of Asia and Europe, as was the great movement of long ago. It will take the line of least resistance—*viz.*, across the Pacific.

Is it not foolish to resist the inevitable? This one thing is certain: the young nations that show such little resistance to the scum of the cities of Europe and to the blackest of negroes shall meet with no support of or sympathy with their excluding policy from the mother country whose proud boast is that all peoples have protection beneath the folds of the British flag. Material advantages alone are sufficient to keep England to her old-time policy. To-day England handles one-half of the entire vast trade of China. (Why should not Canada have a share?) England owns

more than half the shipping that throngs Chinese waters, her welfare is bound up with China's welfare, and yet neither nation has ever objected to any other nation coming in for a share.

The real "yellow peril" is not the competition of Chinamen here, but industrial competition in their own country, as Goldwin Smith and Minister Lyon Mackenzie have pointed out. Orientals are not deficient in industrial quality. They "are the most satisfactory workmen that have come to the United States." Their navvies constructed the transcontinental railways of America. It is true that Chinese workmen are rivals of Canadian and American workmen, as the Asiatic railway servants were rivals of English railway servants in India thirty-five years ago. The matter was adjusted by the admission into the trade-union of their Hindoo competitors, and the Canadian and American unions should follow that example. They will have to do it at last, and may as well do it at first.

Napoleon said of China: "There lies a giant sleeping. Let him sleep, for when China moves it will move the world." The white man has awakened the giant, and China is moving. She is making history. The Jews are buying up Palestine and are gathering there to await the coming of their king. Perhaps with them history will repeat itself. Chinese history is not repeating itself: it is new history that is being made, and we, willy-nilly, have to share in that history. Prudence and ethics alike dictate that we shall treat China as we would have her treat us, as she does treat us. Our duty, then, is to throw aside racial prejudices and animosities and to recognize common interests, obligations, and advantages with the mighty nation with nothing between us and it but a ten days' trip across the ocean. Whether we are to work together as brothers or fight to the death rests entirely with the white man. The responsibility is great, because war would be not merely between nations, but between hemispheres.

WILLIAM TRANT.

A CARIBBEAN DERELICT

BY W. P. LIVINGSTONE

THE protection of the Panama Canal when it connects the Atlantic and Pacific oceans has been met to a certain extent by the decision of the United States to construct fortifications at Colon and Panama, but the possible sources of danger in the situation extend farther than the immediate vicinity of the works. It will be found necessary not only to provide for local defense of the Canal, but to acquire a larger measure of control over the waters on both sides of the Isthmus, and particularly of the Caribbean Sea, from which an attack could most easily be delivered.

It is true that the position of the United States in the West Indies is now less disadvantageous than it was before the Spanish-American War. There is no longer an unbroken front of foreign outposts extending from Florida to South America. Of the islands lying in the direct route to Central America one, Puerto Rico, has passed into her possession; another, Cuba, is under her protectorate and has supplied her with naval bases of the greatest strategic value. But between these two is situated another, which, although more than any other the key to the Caribbean, is practically derelict from a social and political point of view. The larger half is occupied by the republic of Santo Domingo, with a small Spanish-speaking population; the western portion by the black republic of Haiti, in which the language is French. The island is one of the most beautiful and fertile in the world; the land rises from sea level to peaks seven to twelve thousand feet high and embraces many varieties of climate. On the plains one finds the usual tropical conditions, whilst on the hills the writer has ridden over undulating ground which might have been mistaken for Scottish pasture-ground, and has been unable to sleep at night on account of the cold. Apart from its physical attractions it possesses